

(138)

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE
PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND
CENTRAL PROVINCES,

Received up to 15th April, 1871.

POLITICAL (DOMESTIC).

THE *Akhbar-i-Alam*, of the 30th March, republishes from the *News of the World*, dated 19th February, particulars of an accident which befel a railway train on its way from Marseilles to London on the 5th idem. It arose from four of the carriages, which had gunpowder in them, catching fire. The editor remarks that, though accidents of this kind are common in Europe, the sages of the Continent, notwithstanding frequent experience, have not up to this time devised any plan for avoiding them, and is of opinion that, if some committee or Railway Company were to publish a notification promising a suitable reward to any one who should suggest such a plan, the evil could easily be provided against.

The same paper quotes the *Mofussilite* to the effect that at the Cape diamonds are so abundant that persons walking on foot often discover very valuable ones—worth in some cases hundreds of thousands of rupees—by turning the ground up with their sticks or the end of their umbrellas; and remarks that Panna and other parts of the Deccan, where there are diamond mines, could be made to yield far more considerable profit than they now do, were they under the management of the British Government or some English Company. The Natives, through their ignorance, do not know how to derive profit from these mines.

Another article in the same paper notices the liberal donations made by the Mahārājah of Puttialla to the several literary and charitable institutions at Calcutta, on the occasion of his recent visit to that city, and observes that, while several of the Hindustāni Chiefs have given proofs of liberality or good government, the Mahārājah of Indore has least distinguished himself for either. He has mean views and no tact for government, and because of his want of appreciation of worth has no good officers under him.

A correspondent of the *Rohilkhund Akhbār*, of the 1st April, renews the statement made in a late number of that paper as to the new method devised by post-office employes of tampering with registered letters. They take off the four-anna stamp, cut open underneath it, so as to examine the contents of the letter, and then cover the slit with a stamp of smaller value.

The writer does not, however, approve of the editor's suggestion, that, in order to put a stop to this bad practice, it should be ruled that only a single stamp, of the value of four annas, should be affixed to each registered letter. The plan he would suggest is for the postal authorities to introduce four-anna stamp envelopes for registered letters, and give notice to the public that they could be had at all post-offices and other places—say, at $4\frac{1}{2}$ annas each, or some such price. Such a course will involve no alteration in the existing postal regulations, while persons sending registered letters will take the precaution to make use of the envelopes, which will put a stop to this practice till the ingenuity of postal employes suggests a new contrivance for cheating the public.

The correspondent hopes that the Director-General of Post-offices will carry out the suggestion, seeing that, while it will introduce a better system in the postal department, it will likewise benefit the public in an important matter.

The *Mangal Sámāchār*, of the same date, remarks with satisfaction that the system of nominating *Panches* and *Sarpanches* in the different Hindú castes, introduced in various cities and towns by Munshi Pyári Lál, head of the *Anjuman-i-Hind* Society, with the object of checking the baneful matrimonial ceremonies among the Natives, gives promise of producing the good results aimed at; and that the influence of these persons is becoming as powerful as that of the *Panches* and *Sarpanches* appointed under the government of Hindú Rájahs of old, in accordance with the dictate of Vribaspati, laid down in the *Vir Mit-Udaya*, for regulating the rites and ceremonies of different fraternities. An instance has come to the writer's notice in which four persons of the Káyath, and one of the Brahman, caste at Sahseram, who were reported to the Sub-Committee as guilty of a departure from the regulations prescribed for the guidance of those castes, have been sentenced to a fine of Rs. 100. Funds thus realised are placed at the Sub-Committee's disposal for helping those who are too poor to pay for their daughters' marriages. In default of payment the offenders are liable to excommunication from their brotherhoods for a year, of which public notice is given. The writer promises to give information in the next number as to which of the two punishments has been preferred by the transgressors, and remarks that since the *Panches* have come to possess such power, there is every probability that the people will in time hardly venture to infringe the rules of the *Pancháyats*.

The *Rifāh-i-Khaldiq*, of the same date, reprints from the *Akhbār-ul-Akhyār* a long article on the Wahábis. The gist is that the arguments adduced by the Honorable Mr. Stephen in the speech delivered by him to the Legislative Council to prove that the Wahábis were a peculiar sect of seditious people among the Musalmans, are based on truth, and that in resolving to revise the Criminal Law in order to put an effective check to their wicked designs, and the disturbances incessantly raised by them, Government is not only acting

in accordance with the rules of good policy, but in consistency with the laws of the Mahomedan religion. Accordingly, the writer regrets to find that the editor of the *Englishman* should have concurred with the editor of the *Pall Mall Gazette* in expressing surprise at Mr. Stephen's opinion. The *Englishman* asks orthodox Musalmans whether it is possible, according to Mahomedan laws, to live under the government of *káfirs*. The writer answers in the affirmative, and supports his position by stating that in the time of the prophet, when the unbelievers or the enemies of Islam at Mecca began to oppress the Musalmans in a variety of ways, Mahomet permitted his cousin Jáfár, together with twelve men and four women, to take up their residence in Abyssinia, under the government of a Christian ruler. The *Fatáwí Alamgírí* and other religious books are also quoted to the effect that it is not unlawful for Musalmans to live under the government of a sovereign of a different religion.

The writer then goes on to explain what *Jihád* means, and under what conditions it is lawful. The word *Jihád* signifies, exerting one's self in the cause of God, which can be done in three ways,—viz., (1) with the heart, (2) with the tongue, and (3) with arms (*lit.*, arrows or spears). The first and second kinds of *Jihád* are incumbent on all Musalmans. In other words, it is the duty of every Musalman sincerely to believe in the unity of God, and the mission of the prophet, and to teach his religion to others. The third kind of *Jihád* is lawful only under special conditions. (1) If no security be found against the oppressions of *káfirs*; (2) if the Musalmans be strong enough for opposition, so that there be no fear of their destruction at the hands of the latter; (3) if no treaty or engagement exists between the Musalmans and the *káfirs*. If the first condition do not exist, that is, if Musalmans be safe against the tyrannies of *káfirs*, *Jihád* will not be lawful, even though the other two conditions may exist. It is scarcely necessary to say more on this subject, the decision of the most distinguished doctors of the law having already been

published in English as well as Vernacular newspapers. This much may, however, be added that the injunctions for *Jihād*, to be found in Qorán, refer only to the wars which in the prophet's time Musalmans were under the necessity of waging with the unbelievers of Mecca, who were the deadliest enemies of Islam and prevented Mahomedans from performing their religious duties.

He then refutes the argument advanced by the *Pall Mall Gazette*, or rather the *Englishman*, viz.,—that the Wahábís are bigoted Musalmans, and that, consequently, it is a principle of this religion to wage wars with infidels. He denies that they are true Musalmans, and proves that they are the abomination of the doctors and divines of Mecca and Medina, no less than of those of India.

In conclusion, it is stated that what the Wahábís call *Jihád* is nothing else but warfare. It should be borne in mind that Abdul-Waháb, the founder of the sect, and whose name it bears, carried on war with the followers of Islam, and never fought with infidels. In a word, it is their constant desire to raise disturbances in order to gain wealth and bring destruction on mankind. The writer refers to an ode recently published by them, in which a desire is expressed to draw the sword equally against *káfirs* and Musalmans of whatever order.

On the above grounds, the writer advises Government to exterminate the Wahábi sect, observing that unless this is done, the natives of India—Hindus as well as Musalmans, rulers as well as the ruled—will suffer at their hands.

The *Mamdar Gazette*, of the 3rd April, in its column of local news, notices the scarcity of water in the city, and regrets to observe that while large sums of money are spent by the Government in other affairs, no plans are adopted for supplying this necessary of life, and thereby removing a prevailing complaint.

The *Oudh Akhbār*, of the 4th April, under the heading "Burhanpore," asserts that thefts are frequent in the city. Scarcely a night passes in which some cases do not occur. On the night of Saturday last daring robberies were committed in the house of a cotton-seller in *Mohalla Sanwāra*, and in that of a Brahman in *Chaurāhā Saiyid-Isma'īl*, by a gang of six robbers. In the former instance a police constable—who, on seeing two of the robbers standing outside the house, questioned them as to who they were—was severely wounded; while, in the second instance, the robbers plundered the house at their ease, silenced such of the owners as were awakened by the noise with threats of instant death, and made off with property and valuables worth Rs. 500.

The writer remarks, with surprise, that the gates of the city are open all night, and have no guards stationed near, in consequence of which thieves fearlessly enter the city at night and return laden with spoils. On enquiry it has been ascertained that these thieves are not residents of the city, but come from abroad by the 11 P. M. train leaving by the 5 A. M. one; but, notwithstanding this, the houses of the poor inhabitants are searched on suspicion of containing stolen property.

The writer wonders that the members of the Municipal Committee should pay no attention to these grievances, and not cause the gates of the city to be shut at night.

The *Kārnāmāh*, of the 10th April, also gives a long detail of the thefts and robberies committed during the week in Burhanpore. In one case the roof of a house was cut open, and all the money contained in four boxes taken away; in a second, a party of ten robbers forced their way into a banker's house in *Mohalla Budhwāra* in broad daylight, wounded the owner, and took away a good deal of property; in a third, the doors of the houses of several Native gentlemen were broken open, and, in a fourth case, four thieves entered a house and ruthlessly tore ornaments from the noses and ears of the women.

The *Akmal-ul-Akhbār*, of the 5th April, quotes a lengthy article from the *Urdu Guide*, in which the writer pleads in strong terms against the practice of disallowing Hindustānis a share in the political administration of the country. As long as this is done, no hopes can be entertained that the complaints of the people against any opprobrious measures of Government are likely to be heard. In the past year, for instance, the 3½ per cent. rate of income-tax was loudly protested against, and yet it was collected from the people. It might be alleged that Rājahs and Nawabs have already a share in the Council of the Governor-General for passing Laws and Regulations. With regard to these it will be remembered that their participation in it is of as little avail as if they were not there at all; *firstly*, because their minds are too much taken up with State affairs and thoughts of pleasure; *secondly*, because what are grievances to Native subjects of the Queen do not affect them or their subjects; *thirdly*, and this is the strongest reason why their being Members of the Council does not answer the end in view: because they cannot venture to contradict or oppose the arguments of the Governor-General, on whom they are altogether dependent, both for honour and for their possessions. It is manifest that without such contradiction and opposition they cannot be said to acquit themselves of their duty as representatives of the people. They dare not plead half as boldly as a Member of Parliament, nay, are in this respect inferior even to pleaders, who go on disputing with officers in the cause of their clients, regardless of all thoughts of incurring displeasure. If there were such representatives in the Council for advocating the cause of the people, the complaints of the latter would not be passed over as an empty sound. To expect that Hindustāni chiefs could form such representatives is a vain idea.

We thus see that the Hindustāni Chiefs' participation in the Council is little else than a puppet-show. They seldom if ever express independent views, fearing lest they might be taken at their word. But supposing they did venture freely

to give their opinion on any scheme, or were ever prepared to offer good suggestions, there is every probability that they would be silenced by the European Members. Let us take the income-tax question of the past year for an example. Let us suppose that there were in the Council learned and experienced Hindustánis, who, after fully examining the Government papers, were able to show savings in this or that department, and suggest reductions in certain items of expenditure, and who, on these grounds, opposed the taxation scheme. This is the utmost that can be expected of them. But lo! they have scarcely uttered their sentiments, when the Honorable Sir Richard Temple, whose very name is terror-striking, rises from his chair and gravely asserts that a sum of two crores of rupees will be needed during the year for the erection of a fort at Peshawar, and enumerates several other undertakings which are to involve a vast amount of expenditure. He has not yet done, when a second, and a third, and a fourth Honorable Mr. Such-a-one, rise from their seats one after another, and in long discourses and high sounding phrases, give reasons in proof of a deficit being unavoidable in the year, and the consequent necessity of introducing a tax of one kind or another. Such specious arguments puzzle the Hindustánis, and all that is left for them is to form chimerical schemes as to how to meet the deficit pointed out. And such being the case, what hope is there that the income-tax will ever cease? Year by year we are visited by this unwelcome guest, and we foolish Hindustánis invoke meetings and assemblies, prepare memorials and addresses protesting against the measure, and adopt a variety of other schemes—all of which but end in smoke.

The writer then takes exception to the present system of government, which he says is a government of individuals, so that every single Assistant Collector even is a ruler in his sphere, and acts in the way he likes. If he happen to be guilty of a crime, his case must go up to the High Court. With Natives it is quite otherwise. Though of ever so high a rank, for the most trifling accusation, whether true or false,

they can at once be committed to prison by these same Assistants. A European, even when guilty of a serious crime, is acquitted on the plea of having committed it in a state of intoxication; while we Natives, even when we happen to commit an offence unintentionally, are held guilty of a wilful crime.

Our object, proceeds the writer, in entering on this subject, is that the English Government in India might be established on such firm principles that no storms or revolutions could shake it. This cannot be effected by arms alone. Kind and conciliatory measures must be employed, and the good-will and affections of the people secured. This is not possible unless they are allowed a share in political administration, which should be effected by adopting the following scheme:—

Each local Government should have a Council composed of one Hindú and one Musalman from each of the district under its jurisdiction attached to it. Similarly, the Governor-General should have a Sudder Council, with superior powers, which should consist of one Hindú and one Musalman member from each division. In cases where people of a different nationality from these two reside in large numbers, members should be selected from them also for the Councils.

The selection of members can be left to the choice of the people, to be decided by the opinions of the majority. They should not be paid by Government, but should, where necessary, receive suitable allowances from local sources, which Municipal Committees will find no difficulty in paying. The number of these members should in no case be less than half of the number of members paid by Government. Candidates for the posts of members should be required to possess special qualifications, to be tested by an examination.

After these representatives of the people have been admitted into the Councils, it should be ruled that no laws or

regulations affecting the interests of the people will be put in force unless they have received the assent of the Native members.

If the above proposal is adopted, all cause of complaint will cease, and schemes worse even than the late taxation scheme will be received by the people with satisfaction.

Lastly, it is remarked that the above concession—*viz.*, allowing the Natives of the country a share in political administration, will be nothing new, but only be a renewal of the privileges enjoyed by them under the Hindú and Musalman Governments; and that Natives are quite fitted to fill high situations under the Government. In connection with this latter point, the writer complains that, though the door of the Civil Service has been declared open for Hindustánis, and the Viceroy has even been empowered to confer superior posts in it on them subject to no examination, no single individual has been fortunate enough to be exalted even to an Assistant Collectorship. It cannot be that among thousands of able men not one individual could have been found fit for the post. All things considered, it may be asserted that the English Government is playing an artful game of chess, so as gradually to mark out the Hindustánis for prey without incurring blame.

In taking leave of the subject, the writer advises the editors of newspapers and the various societies throughout India to take up the matter earnestly, and go on preferring loud and continuous complaints. As representatives of the people, it is their duty to plead for their country, so long as liberty is accorded to the press (for that too is in danger), and not to cease until the plaint has been distinctly dismissed by the rulers.

He would, however, warn newspaper writers to be careful not to be won over by bribes. Government has already opened a door for corruption, the purchase of newspapers, and it is undoubted that this has proved to be of use to many inactive officers.

A Ghazipore correspondent of the *Lawrence Gazette*, of the 7th April, gives an account of the *Muharram* festival at that place. All went on well in the city; but in the cantonment bazar a circumstance happened which disgusted the Mahomedans. On the night of the 31st March, the Thánahdár of the bazar issued an order prohibiting the sounding of instruments of music and the parading of the *tazías* through the Chowk.

The Musalmans entreated in vain for a withdrawal of the prohibition, and the result was that the *tazías* remained where they were, and a complaint was lodged against the Thánahdár in accordance with Article 296 of the Indian Penal Code. In the correspondent's opinion the Police ought not to have interfered in the religious matters of the people.

The *Urdú Delhi Gazette*, of the 8th April, mentions, on the authority of a correspondent at Bareilly, particulars of the dispute which lately took place between the Hindús and Musalmans of that city on account of the Muharram and the Rám-Naumi festivals happening simultaneously.

It is asserted that the Musalmans were the aggressors, seeing that 3,000 of them were armed with clubs and cudgels; while the Hindús, though more numerous, were all engaged in the performance of their religious ceremonies, and had no weapons of any kind with them. Five or six men were killed and seventy wounded. The kotwál of the city also received a wound.

At Pillibheet and Fareedpore, too, serious disturbances took place. In the former town the Police were overpowered by the rebels, and the Assistant Superintendent only saved his life by flight; while in the latter the Inspector of Police, who is a Christian, was taken prisoner by the rebels, and shut up in the police-station.

The *Punjábi Akhbár*, of the same date, learns with pleasure that, in order to remove the inconvenience women had to suffer in consequence of the bathing-ghaut at the Lahore Gate,

being narrow, which was noticed by it in the preceding number, six more ghauts of a similar kind are to be built. The writer recommends that these should be spacious and be so built as to preserve female seclusion.

The same paper, under the heading "Jaipore," notices the breaking out of a fire in Kharádí Mohalla, and the injury caused by it to a confectioner's shop, and regrets that the Police should have rendered no help to the owner in extinguishing the fire, although the shop was situated close to the city police-station. The writer is of opinion that as such accidents must happen in a large city like Jaipore, it is proper to locate three or four pumps in the different quarters of the city.

COMMERCIAL.

The *Urdú Akhbár*, of the 1st April, dwells upon the inconvenience which Hindustáni ladies have to suffer in journeying by railway. No arrangements have been made for preserving female seclusion, which is so highly disgusting to Hindustánis that, when under a necessity of going on a journey with their family, they prefer travelling in Native conveyances and exposing themselves to the dangers of the road to travelling by rail. The writer supports his assertion by quoting a statement of Bábú Shiva Prasad, C.S.I., in which the Bábú finds fault with the Punjab railway carriages as being ill-suited for female seclusion, and alludes to the fact of his once travelling by rail with his family when a ticket-collector entered their compartment. The Bábú takes exception to this, observing that no woman can brook such a breach of the rules of female seclusion, and that gentlemen would prefer to see the ladies of their family travel in Native conveyances than expose them to such outrages in railway carriages.

The writer concurs in the Bábú's opinion, and remarks that Bengal railway carriages are no better in this respect, although they have a compartment set apart for Hindustáni women.

He invites the attention of Government, as well as of the railway authorities, to the matter, and in order to remove the inconveniences complained of, repeats the suggestions mentioned at pages 368-69 of the *Selections*.

(EDUCATIONAL.)

A correspondent of the *Mafid-i-Am*, of the 1st April, is informed that the Governor-General intends to discontinue the patronage given by the Government, North-Western Provinces, to editors of vernacular newspapers in the shape of subscribing for a certain number for distribution in Government Colleges and Schools. It is remarked that the system of supplying the Educational Department with newspapers was introduced at the instance of the late Mr. Thomason, Lieutenant-Governor of the North-Western Provinces, and has been extended in the time of Sir William Mair, who is praised for encouraging literary enterprise by means of his Notification promising rewards to authors of meritorious works in the vernaculars.

The correspondent comments upon the useful end newspapers serve in educational institutions in supplying to the teachers and the taught a great variety of valuable information, and giving them an acquaintance with fine specimens of style and composition; and expresses his regret that such a useful means for the dissemination of knowledge should be withdrawn. The petty amount spent in the purchase of newspapers ought not to be grudged by a Government which allows such liberal grants for ten thousand heads of expenditure; and the writer believes that the proposal for withdrawing the grant for the purchase of newspapers from the Educational Department will not be carried out by the Supreme Government.

The Khair Khwah-i-Punjab, for the 1st week of April, praises the Maharájah of Jaipore for being alive to the interests of his subjects. It is stated that he lately established

an industrial school in his territory for teaching carpentry and blacksmith's work. This school now contains some two hundred boys, who learn different arts and trades. Two Europeans are employed for teaching them, under whose supervision knives, scissors, ivory, and cabinet work, weapons, and a variety of other things are prepared. The boys receive an allowance from the Government. It is the Mahārājah's wish that manufactories of all kinds should be established in his State.

The Najmul Akhbār, of the 8th April, refers to the order of the Inspector, 1st Circle, Department Public Instruction, North-Western Provinces, that none of the educational *employés* under his control should discharge any public duty whatever on Sundays, and that even teachers of tahsili and halqabandi schools should not come to receive their pay on those days. As in this latter respect the order will do harm to the Educational Department, by causing the schools to remain shut for two or three days in succession, and inducing the teachers to absent themselves from the scene of their duties on the pretext of going to receive their pay, the writer hopes that some other rule will soon be passed.

Government.

The *Khawir Khazān-i-Fayd*, for the 1st week of April, praises the Mahārājah of Jaipur for being alive to the interests of his subjects. It is stated that he lately established

The following Vernacular newspapers have been examined in this report, viz. :—

No.	NAME OF NEWSPAPER.	WHERE PUBLISHED.	DATE.		DATE OF RECEIPT.	
			1871.		1871.	
1	<i>Rifāh-i-Khalāiq</i> , ...	Shahjehanpore,	March,	15th	April,	13th
2	<i>Vidyā Vilās</i> , ...	Jammu, ...	"	18th	"	9th
3	<i>Ditto</i> , ...	Ditto, ...	"	25th	"	9th
4	<i>Mālwa Akhbār</i> , ...	Indour, ...	"	29th	"	10th
5	<i>Akhbār-i-Alm</i> , ...	Meerut, ...	"	30th	"	14th
6	<i>Mufid-i-Am</i> , ...	Agra, ...	April,	1st	"	9th
7	<i>Mangal Samāchār</i> , ...	Beswan, ...	"	1st	"	9th
8	<i>Rohilkhund Akhbār</i> , ...	Muradabad, ...	"	1st	"	9th
9	<i>Rifāh-i-Khalāiq</i> , ...	Shahjehanpore,	"	1st	"	13th
10	<i>Almorah Akhbār</i> , ...	Almorah, ...	"	1st	"	14th
11	<i>Urdū Akhbār</i> , ...	Delhi, ...	"	1st	"	14th
12	<i>Urdū Delhi Gazette</i> , ...	Agra, ...	"	1st	"	14th
13	<i>Gwalior Gazette</i> , ...	Gwalior, ...	"	2nd	"	13th
14	<i>Saharanpore Gazette</i> , ...	Saharunpore, ...	"	3rd	"	9th
15	<i>Mārwar Gazette</i> , ...	Jodhpore, ...	"	3rd	"	11th
16	<i>Oudh Akhbār</i> , ...	Lucknow, ...	"	4th	"	9th
17	<i>Nasīm-i-Jaunpore</i> , ...	Jownpore, ...	"	4th	"	13th
18	<i>Akmal-ul-Akhbār</i> , ...	Delhi, ...	"	5th	"	10th
19	<i>Akhbār-i-Alam</i> , ...	Meerut, ...	"	6th	"	11th
20	<i>Noiyir-i-Akbār</i> , ...	Bijnour, ...	"	6th	"	12th
21	<i>Lawrence Gazette</i> , ...	Meerut, ...	"	7th	"	9th
22	<i>Allygurh Institute Gazette</i> , ...	Allygurh, ...	"	7th	"	9th
23	<i>Rajpūtāna Social Science Congress</i> .	Jaipore, ...	"	7th	"	14th
24	<i>Khair Khwāh-i-Panjāb</i> , ...	Gujarānwalla, ...	"	1st week,	"	12th
25	<i>Panjābī Akhbār</i> , ...	Lahore, ...	"	8th	"	11th
26	<i>Koh-i-Nūr</i> , ...	Ditto, ...	"	8th	"	11th
27	<i>Majma-ul-Bahrain</i> , ...	Ludhiana, ...	"	8th	"	11th
28	<i>Urdū Delhi Gazette</i> , ...	Agra, ...	"	8th	"	11th
29	<i>Urdū Akhbār</i> , ...	Delhi, ...	"	8th	"	12th
30	<i>Jalwā-i-Tūr</i> , ...	Meerut, ...	"	8th	"	15th
31	<i>Nujm-ul-Akhbār</i> , ...	Ditto, ...	"	8th	"	15th
32	<i>Urdū Muir Gazette</i> , ...	Ditto, ...	"	8th	"	15th
33	<i>Hindī Muir Gazette</i> , ...	Ditto, ...	"	8th	"	15th
34	<i>Benares Gazette</i> , ...	Benares, ...	"	10th	"	11th
35	<i>Kārnāmāh</i> , ...	Lucknow, ...	"	10th	"	13th
36	<i>Jagat Samācār</i> , ...	Meerut, ...	"	10th	"	14th
37	<i>Dabdabā-i-Sikundari</i> , ...	Rampore, ...	"	10th	"	15th
38	<i>Agra Akhbār</i> , ...	Agra, ...	"	10th	"	15th

ALLAHABAD :
The 17th April, 1871. }

SOHAN LAL,
Offg. Govt. Reporter on the Vernacular Press of
Upper India.

The following Vernacular newspapers have been examined in this report, viz.:

No.	NAME OF NEWSPAPER.	WHERE PUBLISHED.	DATE.	DATE OF RECEIPT.
1	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
2	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
3	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
4	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
5	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
6	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
7	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
8	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
9	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
10	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
11	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
12	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
13	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
14	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
15	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
16	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
17	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
18	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
19	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
20	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
21	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
22	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
23	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
24	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
25	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
26	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
27	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
28	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
29	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
30	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
31	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
32	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
33	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
34	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
35	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
36	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
37	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871
38	Uttar Pradesh	Shahjahanpur	1st April 1871	1st April 1871

ALHABAD: The 17th April 1871.
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UPPER INDIA.
SOHAN LAL.